to employ could not have obtained the education necessary to pass them. He also forbade the Chinese to carry arms and took away those which they already possessed.

Khubilai's capital, as we have seen, was at Cambaluc, the later Peking (Peiping) , on and near the site on which had often been a capital of one of the states of China. Here he built an entirely new city, on a grand scale, and, as the administrative center of tlie Mongol Empire, it attracted a large population and was the marvel of European travellers. By moving his capital from the old Mongol headquarters, Karakorum, he was better able to govern that most populous and wealthy portion of his domains, the Middle Kingdom.

Probably also to improve communications and so to facilitate the administration of China, Khubilai reconstructed the Grand Canal, which connected the Yangtze Valley with the North. This waterway, as we have seen, had been begun many centuries before and at least once, under Yang Ti of the Sui dynasty, much labor had been expended on it to make it a means of through traffic between the North and the South. Khubilai put it again into good working order. He also improved -some of the main high-ways and provided for rapid posts—as a means of holding his domains together.

THE SUCCESSORS OF KHUBILAI

Khubilai died in 1294, at the ripe age of eighty. None of his successors approached him in ability, but Mongols held the throne of China for nearly three-quarters of a century longer. The Yuan Emperors were still recognized as Grand Khans—the overlords of the vast Mongol domains—and when, after Khubilai's death,

the revolt of Kaidu came to an end, there were no important areas in the Mongol Empire where nominally that suzerainty did not prevail.

As a matter of fact, however, the huge structure was falling apart. Distances, difficulties of communication, and cultural differences were proving too formidable to permit of permanent union once the initial wave of conquest had spent itself. The Mongols were taking over the customs of their subjects, and so were losing their own unity of culture. In Persia and Transoxiana, for example, they were becoming Moslems. In China they were